

000 of this but got nowhere. I can see that marriage is never reciprocal anyway.

582 The next day I questioned the guru about this,
583 and after a long talk about kinship, which re-
237 vealed that the mother's brother's daughter type
614 of marriage is a regular type of thing, he came
621 out with the classic statement that usually the
tusks come back to the original payer in three
moves. Thus, ideally this is a three-class,
mother's brother's daughter, rotating system.
However, the route of the tusks may be longer,
involving up to twenty moves before they return
to the original giver. But they try to make the
circle as fast as possible, doing it in three
moves if they can. Naturally, this is not always
possible. We examined some cases of possible
long routes, and he said it might be true that
it would take up to twenty moves before the tusks
returned. They try never to let the tusks go
outside the kampong, and this may be why probably
there is not much extrakampong marriage. But
even if they did, they could close the circle by
careful planning. He said, just as Wouden¹
might, that the mother's brother's daughter
marriage and the bride price and the sib system
are all part of a complete system. We will
have more of this later.

114 Today, Friday, December 23, we started in on
the Vatter² book which the mission lent to me.
It is amazingly correct.

Among the corrections, etc., are the following:

- [304] tattooing against illness is not done in Leloba;
- [775] a tattoo mark is needed to be recognized on en-
[301] tering the deadland; feather decorations are
- [302] used only festively; the special woman's horse-
[755] tail coiffure is not used here any longer; cotton
- [614] is not placed in the ears for illness (55)¹; one
- [724] of the sibs from Sina Djawa is Lewonuhah; the
- term suku wung is used here (74)² wung having the
sense of taboo. ¹[See pp. 19-21, 85-88 of van Wouden as
cited in bibliography, cat. 113 -- Analyst]
- ²[See bibliography, cat. 113 -- Analyst]

R

797 tial rites require pigs, but here other animals
782 can be used.

771 Three religions are known: pagan, Catholic,
and Mohammedan. They know little except about
the pagan religion, which they probably know
better than the others!

771 I asked about the religion here as given in
114 my notes from Elbert, who was here in the pre-
Catholic period. They said that my notes were
all right, including the god names, and that

• [775] Mt. Iya was the deadland, etc. In fact, I see
more and more that Elbert was a good man. The
[776] high god, however, they give the name Ngga'eh
Dewa. They say there is no dualism, i.e., no
earth mother, here. This doesn't quite jibe
with Elbert, but maybe they have forgotten, or
they are vague about this. Maybe they are al-
ways vague about such stuff as regards the high
gods.

778 The tubu musu, indeed, has two stones, and
831 after hesitation they admitted that it is a
male-female symbol. I note that in his Lio
dictionary, Arndt says (I think tubu) has an
"obscene" significance with reference to "male."
Thus it seems clearly a sex symbol. They never
heard of yoni. They seem to say that there are
two stones, one lying and another standing.
Like a fool, I did not check this. I will have
to look in Elbert and Suchtelen for this.

[789] They have the matakau, and it is called nabe.

776 The term Ngga'eh Dewa means the god above.
I guess that ngga'eh means big or high. They
say that ata ngga'eh nua means "pembesar kam-
pong."

764 At death, the bodies were formerly placed in
big trees, cocooned. This was true for big men.
For about a month they were left there while a
feast was prepared. When all the animals and
other things were ready, the bundle was brought
down from the tree and bones cleaned. Then they

1 [See bibliography, cat. 113--Analyst]

We

764 in a new place and have children there, a
tjompang, etc. (thus the Tjepang do not go back
to their old home in the west).

764 Also, all women who marry out become members
614 of their husbands' va'u and are buried there.
823 If it is impossible to take the body back to
the kampong of origin, they at least get a
bit of dirt from the cemetery there and take
it to the far-off grave (a spot of land that
is forever Veol!). This is a real duty, and
they may travel very far to get it. Thus, if
a Veol man dies in a far away kampong where
there is no tuan tanah and no privilege, a bit
of earth from the Veol cemetery (near the road
here) is taken to his grave. A small feast is
given, at which time only a fowl is sacrificed.
This is done in the far-off kampong at the
burial. However, then the family travel to
Veol, no matter how far off it may be, and there
they have the really big funeral feast. This is
because the soul of the deceased always returns
to the home kampong, that is, unless the clan
section is already settled in a new place and
has its own cemetery.

775 The souls of the dead live around the graves.
769 There is no special deadland here. Thus, when-
782 ever there is a feast in the kampong, people
go to the cemetery and invite the souls to at-
tend. The assistant sang a song which they use.
Also, they kill a fowl there, in order to give
a little food in advance (he said "voorschot").
[776] Also, they go to the spring and invite the
water spirits, and give them a fowl too. (Now
I see why they have the cry, "Who will feed me
when I am dead?")

161 The real population of Veol--Ndung is not
769 three hundred and fifty, but thousands, as the
dead live there too. The ancestor cult is thus
tremendous in regard to the stature of the kam-
pong.

Wae

162 Here in Veol the Christians and pagans are also about fifty-fifty. It is notable that here in Veol many of the young people are still pagan. There is plenty of paganism still, and the Catholics, I am sure, are largely pagan. The
[578] main conflict is over polygyny. But there is also plenty of general friction. It is especially bad if a man has a barren wife. He must remarry. Who will feed him when he is dead? Also, what about the ceremonies? It is all right for the Catholics to say that Christians may attend community rites, if they do not pray in pagan style, but what will happen if all of them turn Catholic? Who will be there to do the rites?

797 Note also that the last of the rites means
769 the end of relations with the thousands of dead
715 inhabitants of the kampong. The Catholics try
788 to fix this up. For example, Roy tried to do this by saying that they are probably not around the graves but have flown off to heaven. But this is revolutionary, and changes the whole character of the settlement into a kind of "empty" place, with only living persons living in it. He told how his father's father, when his father was a boy and the guru tried to convert him, had ordered the boy not to change. And the boy didn't. He now has four wives, one of whom is the assistant's mother. Note the
[71] similarity with Toradja Protestant rules. Catholics may not pray in pagan style and may not hold private rites, and they may not officiate at the rites, but they may attend.

865 Note: At the Sunday singing performance I was impressed by the good behavior of the children. This always seems to be true here in Indonesia. They are amazingly unmischievous. The guru says that almost never is there a disciplinary problem. I can see this all over. The children are adults really while still very